PEGASVS

PVBLISHED BY THE YOVNG PEOPLE'S RELIGIOVS VNION

VOL 2 #3 Berkeley, Calif. H.W.

"PHILISTINISM"

A. WAKEFIELD SLATEN, Ph.D.

Ministerial Advisor, Metropolitan Federation, Y. P. R. U.

Curiously enough "Philistinism" has little or nothing to do with the Philistines, that ancient people who dwelt in the rich seacoast plain of Palestine and were the traditional enemies of Israel. The term as defined in the Standard Dictionary means, "The spirit of the Philistines, blind conventionalism, devotion to low aims." "Philistine" is defined as follows: "A blind adherent to conventional ideas; an ignorant or narrowminded person, especially one given to money making; one devoid of culture or indifferent to art." An illustrative sentence is quoted from Birrell, who says, "By a Philistine, I suppose we must understand someone who lives and moves and has his being in the realm of ordinary stock, conventional ideas."

This is a hard saying, and I suppose no one would think himself described by such a definition. And yet there is surely a pervasive and persuasive tendency toward Philistinism in America and among American youth. Consider our contemptuous use of the word "high-brow," the saying that "C is a gentleman's grade," the need, that President Angell of Yale should announce that among students study has become good form again. Philistinism is the enemy of culture, of art and of the higher forms of literature. Philistinism is the tendency to be satisfied to live below one's possible level of achievement. It is not pure laziness which is generally despised, but satisfaction in taking the path of least resistance, contentment with merely "getting by," halfhearted response to responsibility.. Philistinism is the inane fallacy that there is cleverness in doing as little as possible and that little in the sloppiest possible way.

In athletics this mental attitude is rightly ridiculed and penalized. Two young boxers were disqualified a few days ago because when they went into the ring neither one would fight. On the other hand, a coach has no higher words of praise for even a losing football team than when he says, "The boys gave all they had." How much more exciting and noble the game of life would be if all the players went into it with that spirit that leads a team to put forth its supreme effort and leaves it, even when beaten, with no shamed feeling of having "lain down."

I recommend to all young people the reading of Elbert Hubbard's famous little pamphlet, "A Message to Garcia." It is one of the most moving bits of writing ever composed and the reading of it is an event in anyone's life. It has been published by millions of copies and in many languages. We can read it in Hubbard's own words, in his own stinging English. When a man reads it, he begins to say to himself, "From now on you have got to show signs of life, you've been running along on about 40% efficiency. I am going to push you up to 60% or 70% at least, so get busy!" I recommend to all young people also the reading of that stimulating chapter on Habit in William James' "Principles of Psychology," and what he says there or elsewhere about the intellectual experience he calls "the second wind", that comes when we persist in our effort, conquering the first feeling of fatigue. This has been put by another writer, Kitson, in a book, called "How to Use Your Mind", in this way—he is speaking of American college and high school students—"We indulgently succumb to the first symptoms of fatigue before we have more than scratched the surface of our potentialities."

I wish to guard my suggestion that there is a constant temptation to be content with cheap and easy achievements, my suggestion that we rally our will power and begin to use our latent talents. It is not to be taken as a plea for nervous, spasmodic over-strain, nor is it a plea that we be doing something all the time. A famous English schoolmaster made it rule that his boys should always be occupied. He said, "Three things I have tried always to impress on boys. I have asked them never to be doing nothing, but either to *work, play* or *sleep!*" That probably is bad advice. You remember how you enjoyed Sherlock Holmes' magnificent lethargy that resulted in brilliant flashes of an intense activity. There is such a thing as "power through repose," and periods of idleness may be periods of incubation, but such deliberate idleness as is defended by Stevenson in his essay, is not the torpor of Philistinism.

The Hope of the World?

Nancy B. Harsh

Middle Atlantic Field Secretary, Y. P. R. U.

"The Spirit of Youth in the Life of the Church is the Hope of the World."

A spirit, to be of any use, must be clothed in a sound, healthy, red-blooded body. For the Unitarian Church of the future that body is the Y. P. R. U. We must combine energy and intelligence with the spirit of Youth to justify the use of our motto.

The individual is the fundamental unit in this body of Unitarian young people. He sees religion as an approach to complete living. It gives him a spiritual foundation on which to build. He seeks self-expression through service. He strives to perfect his relationships with his fellow men. The true religious liberal is free from prejudice, free to construct his own philosophy of life, thinking clearly and logically. He is fearless in his own opinions, yet always possesses an open mind.

To be tolerant is not easy. To be indifferent is to betray one's convictions. Tolerance must be understood, and recognized as the antithesis of indifference. How often these two are unintentionally confused. Such confusion is a "Danger" sign. There can be no "Detour" for the true liberal.

In one of our Unitarian churches after the Civil War, the minister was an Abolitionist leader. Among his church members were those who believed in slavery and withdrew from the Church because of the minister's views. One man there was, however, who had convictions strongly favoring slavery, yet he remained in the Church, saying that he believed in the Free Church. *His* church was big and broad enough to hold both him and his minister, whose views were at opposite poles. This man gives us an example of tolerance. Far from indifferent to the issue, he had the courage to live by his convictions.

It takes many such individuals to make a strong church. The combined energy of our young people for the liberal church may become a definite force in the individual church. Without a purposeful direction of activities, this combined activity will not necessarily produce force. Each Y. P. R. U. society must have a concrete purpose. What shall this purpose be? Study of the local situation will determine the answer. Perhaps there is a need to provide social activity for the young people of of church-centered interests. Again it may be to give an opportunity for liberal minded young people to come together for discussion of current problems. In another case it may be the needs of the church which will demand the primary attention of the young people's society.

All three of these may be objectives for a Y. P. R. U. society. In any case the activities in general will be the same. One society which has a social objective does a great deal of social service and community work, and has prominent speakers address its regular meetings. Another finds the greatest interest shown in study, as drama and philosophy. Through this channel it ings such as camping trips, moonlight sails and has been able to interest a number of young people in the church. The members hold frequent outso on. The young people's society is a basis for exellent cameraderie.

Young people have rallied to the aid of the "struggling" church. Roofs are patched with money raised by a small group which is interested in rifle practice. Parsonage taxes have been paid by a society which offers splendid entertainments and discussions. Support of the Church school, through supplying teachers, arranging and paying for church school parties, constant study of the needs of the school, has been given by a group of fourteen young people in one of the smaller churches. Besides this endeavor, discussions and parties are regularly arranged, and the congregation is invited to attend the monthly candlelight service in the church. One Y. P. R. U. society organized only last spring, includes the cost of redecorating the church club room in its budget.

A society must be well rounded to be interesting. It must be interesting to hold its members. Further, if it be interesting, it will grow in membership. Growth will come through a desire to develop and to share what it has with others who are looking for what it offers.

Development also involves a larger fellowship. This brings us to the idea of the federation. Fellowship is the more conspicuous purpose of the Federation. The larger purpose is that of training for working together. Cooperation produces a feeling of strength. We are here building for the future, learning to play together, plan together and work as a larger whole. No longer does the isolated society feel alone. It is stimulated and encouraged through its contacts with other groups of young people. Many societies travel several hundred miles to attend meetings of their near neighbors. After one such meeting, one girl said, "We are just like on large family." This "family" numbers about one hundred young people who demonstrate excellent loyalty and plan joint activities which may benefit the group and help other societies to "get on their feet." Thus, through a Y. P. R. U. Federation, a whole section of the country becomes a working unit for the Liberal church.

The Central Y. P. R. U. serves to link together all societies of Unitarian young people in the United States and Canada. It is a means of coordinating the work of all societies and all Federations.

Its purpose, found in the Y. P. R. U. Handbook, obtainable at all Headquarters, should be known to all its members. Each individual, each society, each Federation is working toward the ultimate achievement of these purposes. Together we can face the future, together work out our problems and DARE to try to solve them. Through such channels of concerted effort will Unitarian and other Liberal young people be able to demonstrate their worthiness to carry forward our splendid Heritage, with its challenge to men and women to be tireless seekers of Truth and Freedom.

Thus we have a Y. P. R. U. body—large and small parts coordinated in a working whole. We can consciously make it a sound, healthy, red-blooded body.

Is "the Spirit of Youth in the Life of the Church the Hope of the World"? Our life's work must prove it!

Deerfield Conference a Great Success

By Weston Howe

President, Metropolitan Federation, Y. P. R. U.

The first mid-winter conference of the Y. P. R. U. was held at Deerfield, Mass., over the week-end of December 3-5. Representatives from 32 young people's societies throughout New England, New York and New Jersey enjoyed a varied and well balanced program interspersed with real New England winter weather. The fact that 56 delegates braved the first snow-storm of the winter both in coming to and leaving Deerfield speaks well for the enthusiasm of the Eastern section, especially considering the fact that the majority motored up from Boston, New York, and other distant points. Transient guests from nearby groups brought the total number up to about 70.

The conference opened informally Friday evening with supper served by the Deerfield Alliance and young people, followed by words of welcome by Rev. Charles P. Wellman and President Charles S. Bolster. A social get-together, with stunts and dancing comprised the rest of the program for the opening day, terminated by a candlelight service under the leadership of the Deerfield Young People's Fraternity.

Many more delegates arrived on Saturday, when the more serious business of the conference was transacted. The morning conference, led by H. Weston Howe, of Brooklyn, N. Y., on problems of the local groups took the form of a clearing house for ideas and suggestions in building up programs and activities of the local societies, based on the experience of some of the societies represented. This conference also included a discussion of editorial and circulation policies of "PEGASUS," in which the staff of this magazine was represented by Jenkin R. Hockert, Circulation Manager. He emphasized the need for more widespread publicity about "PEGASUS" among the local groups, and urged a campaign for enrolling each society 100% strong on the subscription list. A plea was also made for more literary contributions from all the members of the Y. P. R. U. in the nature of new notes for "Local Stations," expressions of opinions for "The Letter Box," or poetry and bright aphorisms for "What Not."

The first of the two afternoon conferences was conducted by Marian I. Lord of New York City on "How Can the Y. P. R. U. Spread Unitarianism in the U. S." Reference was made to the articles by Mr. Tegarden in the "Christian Register", portraying conditions in the South, and also to the experiences of our field secretaries in different parts of the country. Reports were made of several of the missions held under the auspices of the Laymen's League, by which the Y. P. R. U. groups were especially benefited. Nancy B. Harsh, Middle Atlantic States Secretary, gave an interesting account of her experiences at the Unitarian booth of the Sesquicentennial Exhibit at Philadelphia, expressing the opinion that there was no better field for exploiting Unitarianism than such exhibits.

The final discussion group of the day was concerned with the report of the Y. P. R. U. Committee on "Religious Education and the Y. P. R. U." Elizabeth Hall of Smith College presided at this conference and drew out many suggestions as to how to effect a "bridging of the gap" between the Sunday Schools and the Y. P. R. U. groups. The report of this Committee containing resolutions in the matter of definite ways and means for closer co-operation between these two organizations of the Church is being distributed to the presidents of all Y. P. R. U. groups throughout the country.

During the afternoon "Cook's Tours" were organized to view the various points of historical interest which abound throughout that picturesque region. The conference reconvened at the parish house for supper and the evening program of events. Greetings were extended from the neighboring group at Greenfield by Rev. Houghton Page, a former National president of the Y. P. R. U., after which an interesting talk was given by Adolph Muller, a German exchange student at Amherst College. Mr. Muller had a most pleasing personality and told several interesting facts and anecdotes about student life in Germany. The rest of the evening passed all too quickly with singing and dancing, consummated most fittingly and impressively by the closing candlelight service under the direction of Charles Wellman, the son of the minister.

The Sunday schedule called for a summarizing discussion of the various points brought up at the conference. Ruey Packard of Roslindale conducted the "wind-up" talk, in which it was the unanimous opinion that the conference had been an unquestionable success, justifying its being placed on an annual basis along with the Shoals conferences. A hearty vote of thanks was extended to Mr. Wellman and the Women's Alliance of the Deerfield church for providing the hospitality which made the conference possible. Appreciation was also expressed for the untiring efforts of Fred McGill as Chairman of arrangements, assisted by Marian I. Lord and the Sub-Executive Committees of the New England and Middle Atlantic States.

The church service on Sunday morning was conducted by Danforth B. Lincoln of Dorchester, with the sermon on "Appreciation" by Thomas W. Hoag of Dorchester, who is incidentally the Chairman of the Shoals Committee for 1927. Helen Bailey of Florence was the soloist and the benediction was given by Mr. Wellman. After the sumptuous dinner provided by the Deerfield ladies the conference was adjourned to the strains of "Till We Meet Again."

Deerfield Afterglow

By Anne Ardoom

One would not have believed it possible to crowd into less than three days so much of real joy, but the pioneer delegates who toiled to Deerfield through a young blizzard by rail and motor car were richly rewarded for their effort and not alone by the thrill of being a religious conference pioneer.

To say the conference was a success would be too trite—it was a glorious triumph for a first experiment and a rousing cheer for "NEXT YEAR" is in all our hearts, I'm sure.

The hospitality of the Deerfield mothers was a delight and nothing seemed too much effort to make us happy and eager to go back. And how can we thank Fred Mcgill and "the wellmans" for all their painstaking, loving service? Appreciation? Yes, but more than that—our love and eager gratitude!

NEXT YEAR—EVERYBODY!!!

The Y. P. R. U. Little Theatre

Hints on Building Your Own Scenery

The best advice which can be offered to groups who are not so fortunate as to have a real set of scenery is this:

Start right in to build your own. Get a small appropriation for "permanent equipment" and get busy. Soon you will own enough hinged flats to set up any interior scene; and the expense will not be great when its permanency is considered. A group supplied with such an interior set and a cyclorama such as described in past issues of this column, is equipped for all ordinary needs.

I quote from the "Workshop Notes" column of the current issue of THE DRAMA.

"In the first place, every prospective scenic worker should equip himself with two books—Andre Smith's THE SCENEWRIGHT, and Roy Mitchell's THE SCHOOL THEATRE. The former deals with the design of stage settings as a whole, the latter contains excellent advice on the actual construction and painting of scenery. Illustrations and diagrams make them very easy for the inexperienced worker to follow."

"In building flats, be sure to get the proper wood. Always go to a large, well-stocked lumber yard and insist on 1 in. x 5 in. dressed, clear, knotless, well-seasoned, perfectly straight, white pine. Accept no substitute, as other woods will warp badly in-doors."

"The all-important stage hardware—the profile corners and keystones, clout-nails, lashline eyes and tie-offs, and so on, can be secured from J. R. Clancy, Syracuse, New York. Write to him for his free catalogue, which in itself is an education in stage construction. Ask him also for a list of his agents throughout the country so that you can pick the one nearest to you. From this agent you can most likely obtain also the *linen* (not muslin, or wall-board, unless you are satisfied with poor results) for covering the flats—it comes two yards wide and is sold by the yard—already fireproofed, and the "Eveready" paste, and the tacks for fastening it to the frames of the flats."

Further suggestions will be given in another article for preparing and painting the scenery.

Frederick Packard,
Dartmouth College, Hanover, N. H.

Program Committees—Attention!

Arrange with your Minister to conduct the Sunday Morning Service in your Church on Young People's Sunday, February 6, 1927. Be sure to write and find out how we can help you, either to your District Field Secretary or to Harry Haynes, 420 West 116th Street, New York City.

Chairman of Activities for Y. P. Week.

Young Peoples' Week

Each year the Y. P. R. U., in cooperation with the Ministerial Union, sets a week in February apart as Y. P. Week, and urges each local union to start the week by conducting the regular Sunday Service in their Church. Last year nearly every group did so, and this year we expect every group which has any strength at all to take over the service. During the week many groups show their ability along other lines and their loyalty to the Y. P. R. U. by putting on plays, dances, etc., and sending the proceeds to the Central Organization.

Where does your group stand? Among those who do nothing, or with the great number of *active* young people all across the country who show with special emphasis during this week that their religion really means something to them? Write to Harry Haynes, 420 West 116th Street, New York City, who is Chairman of this year's Committee, for further information, and suggestions for arranging the service and for other activities. What is your Federation doing about it? Stir 'em up!!!

IT'S TIME TO THINK OF NEW YEAR RESOLUTIONS

Here is the best New Year Resolution we know of:

It is up to those Y. P. R. U. members who are loyal subscribers, to see that Pegasus is kept alive. Every Society should subscribe to Pegasus, and a file should be kept of the copies where they will be available for reference. Many of the articles published in Pegasus contain valuable information for Y. P. R. U. groups.

Start the New Year right by appointin g yourself a subscription agent and sending in as many subscriptions as you can. We also want suggestions and criticisms. How can we make this magazine more interesting for you? Send in contributions and news items. Pegasus is Your Magazine.

LOCAL STATIONS

From Coast to Coast

Friday, October 29th, the Boston Federation held its annual Hallowe'en Party at the First Parish Church, Dorchester, and the South Middlesex Federation held its party at Winchester. Both were very largely attended.

Channing Federation held its fall meeting on October 31 at Dighton, Massachusetts. One hundred delegates attended. At the afternoon session President Charles S. Bolster brought an inspiring message from National Headquarters. After supper the Federation joined the Channing Conference in a meeting addressed by Rev. Charles E. Park, of Boston, on the dangers and Opportunities of Liberal Christianity."

Nancy B. Harsh, Y. P. R. U. Field Secretary for the Middle Atlantic District, spent ten days as "hostess" in the Unitarian Booth at the Sesquicentennial. She says "I feel that it is the best missionary enterprise that I have known to conduct the denomination. We can never know how many people we have reached or found, perhaps, through this channel. The great purpose of the booth is to let people know that there is a liberal church, and give them material that will let them know for what liberals stand—what liberals we have counted in our ranks. Through this booth we can establish more friendly relations and understanding with individuals of other denominations to whom the Unitarian name represents something in the field of religion deserving only of scorn."

Detroit, Michigan, has organized a society of high school boys and girls. This is in addition to the Arista Club of business and older young people who have been active in the church for two years.

Richmond, Virginia, has organized a Y. P. R. U. society. Actual officers have not been chosen, but chairmen of Program and Entertainment and a Nominating Committee were named.

Lynchburg, Va., Y. P. R. U. was organized in 1926, and has had three Star Island delegates in the last two summers. The society is enlisting interest among the girls in Randolph-Macon Women's College. Mrs. John H. Lewis has a Sunday School class of the older girls besides the young people's group.

Five societies of the Joseph Priestley Federation met in Philadelphia on Saturday, November 20. L'Allegro Club of Washington, D. C., was unable to attend the meeting because it was putting on a group of plays and dance that evening. Since Baltimore, too, is at a great distance from Philadelphia, L'Allegro Club invited the Jared Sparks Guild of Baltimore to come to the play and spend Sunday.

The William L. Sullivan Guild of Wilmington, is a live force in the church. It has sixteen members, sent two delegates to Star Island last summer, and sent Marian Betts, one of its members who is a Director of the Central Y. P. R. U. to New York to the Board Meeting on November 21.

The Y. P. R. U. held its November Board Meeting at New York Headquarters on Sunday, November 21, at 1:30 P. M. Those attending were Charles S. Bolster, President; Newton E. Lincoln, Vice-President; Sara Comins, Executive Secretary, from Boston; Elizabeth Hall, Chairman Student Committee, from Smith College; Marian I. Lord, Middle Atlantic Vice-President; H. Weston Howe, Vice-President; Anne Ardoom, Vice-President; Homer Rockwell, Vice-President; Harry W. Haynes, Chairman Young People's Week Committee, from New York District; Marian Betts, Director Joseph Priestly Federation, from Wilmington, Del., Eleven "Keymen" of the Metropolitan Federation "listened in"; Priscilla Harding, Hans Walleen, William N. Chew, Albert Pleydell, Jaynet Conselyea, David Stickney, Dorothy Wood, Jenkin Hockert, Clarence H .Brown, Dorothy Noyes, and Dr. A. Wakefield Metropolitan Federation Advisor.

The Unity Club of Trenton, N. J., is making an extensive study of Will Durant's "Story of Philosophy," taking one chapter at each meeting and supplementing with other reading. Current magazines of importance are also reviewed to keep the members in touch with worthwhile articles. The leader is the former minister, Mr. Shelander.

The Minneapolis University group is planning to publish a liberal magazine as its main activity. Pegasus wishes every success to its "Little Brother," and soon hopes to hear that its career is successfully launched.

On November 10th and 11th "$1,200.00 a Year," by Edna Ferber and Newman Levy, was presented by a large and entirely adequate cast, of the Meeting House Players at the West Side Church, New York if one is to believe what the severe critics of several theatrical publications say. These same authorities pronounce the direction "expert," and that without knowing that the director had to cut down a play which read almost six hours to play two and one half hours including changes in sets.

The production was a real success—not even calamitous financially—and the group hopes that it has kept all its old friends and gained many new ones, which will evidence their approval by forcing them to show an "S R O" sign on Wednesday and Thursday evenings, December 15th and 16th, when they present "Minick" by Edna Ferber and George Kaufman with another large cast.

At the fall conference of the North Middlesex Federation the following officers were elected: President, Elliott Parkhurst, of Chelmsford; vice-president, Miss Harriet Kirkwood, of Pepperell; secretary, Miss Persis Bancroft, of Nashua, N. H.; treasurer, Richard Fletcher, of Lowell. After the business session supper was served, and there were two speakers. Dr. Francis Christie of Lowell spoke on "The Bible in Light of Modern Thought" and Professor Ralph Beatley, of Harvard, spoke on "What Young People Can Do for the Church." Morton Seavey of Westford was toastmaster. After supper there was dancing until 10:30.

(Continued on Page Six)

PEGASUS

Official Publication of the
YOUNG PEOPLE'S RELIGIOUS UNION
Published nine times a year at
UNITARIAN HEADQUARTERS
299 Madison Avenue
New York, N. Y.

Editor-in-Chief ..... WILLIAM N. CHEW
Business Manager ..... PRISCILLA HARDING
Circulation Manager ..... JENKIN R. HOCKERT

CONTRIBUTING EDITORS

EVA KILEY ..... Jamestown, N. Y.
MARY G. KEYES ..... Washington, D. C.
PHILIP S. KEELER ..... Chicago, Ill.
HARRY W. HAYNES ..... Brooklyn, N. Y.
CARL B. WETHERELL ..... San Francisco, Cal.

Y.P.R.U. OFFICERS

CHARLES S. BOLSTER ..... *President*
RUTH M. TWISS ..... *Secretary*
MALCOLM C. REES ..... *Treasurer*

Y.P.R.U. SECRETARIAL STAFF

SARA COMINS ..... *Executive Secretary*
NANCY B. HARSH ..... *Middle Atlantic Secretary*
ELEANOR P. MACGREGOR ..... *Mid-Western Secretary*
CARL B. WETHERELL ..... *Pacific Coast Secretary*
DOROTHY M. NUGENT .. *Headquarters Office Secretary*

Vol. II DECEMBER, 1926 No. 3

Subscription Price ..... $1.00 a year

Joshua Ben Joseph—Leader of Men

An Editorial

As Christmas draws nigh, it has seemed fit to your editor that we members of the liberal faith, should consider together for a few moments the significance of the life and character of the greatest of the long and brilliant line of Hebrew prophets, Joshua Ben Joseph, the Carpenter and Philosopher of Nazareth, better known to most of us by his Greek name, Jesus.

Naturally, as Unitarians, we must turn away from the theological Christ. To us such a conception can have no interest, inspiration, nor significance. We are not concerned with a supposedly divine being who condescended to live among men for a little while, and then returned once more to some mystical, far off abode beyond theskies, later to return as an avenging conquerer, riding at the head of a host of angels to save certain selected mortals, and condemn others to everlasting torment, not because of what they have *done,* but what they have *believed.* If this be the real Jesus, we must, as honest thinkers and students of ethics and morals, consign him to the limbo of outworn superstitions. However, to those of us who delve deeper into what history we have of him, a far different figure is revealed—a figure so forceful and yet at the same time so appealing and compelling, that we must be drawn to him, and acknowledge him as one of the world's greatest spiritual leaders.

The greatness of Jesus, and his consequent influence, lies in his high moral teachings, and in his life itself. Neither these teachings nor this life need supernatural endorsement of any kind —they are their own justification. What difference can it possibly make in his moral worth, for example, how he was born? He is rightly hailed as one of the saviors of humanity—but not in the sense insisted upon by theologians. He did not save mankind by making of himself a vicarious atonement to a vengeful diety, but by giving a flaming example of the kind of life one must lead who would attain a rounded character and a fully developed soul.

Jesus was the perfect democrat, who fully appreciated the innate worth of his fellow men and women. He knew the things that counted and the things that did not—he knew the gold from the dross—and he showed the world how a man can live and a hero die, ever faithful to his own highest ideal of right. He showed man how to develop to the highest point that germ of divinity which lies hidden deep in every human soul.

Such is the real Jesus—the great leader of men —the figure who sends a challenge thundering down the ages that each of us who hears dare not ignore—in words that ring clear and true: "Go and do thou likewise."

W. N. C.

MERRY CHRISTMAS

The members of the Staff of PEGASUS wish to take this opportunity to extend to all their friends and readers most hearty greetings for the Christmas season, and every good wish for the best and most successful kind of a New Year.

Priscilla Harding,
Jenkin R. Hockert,
William N. Chew.

(*Continued from Page Five*)

Following a custom which they have established in recent years, members of the church school classes of the Bulfinch Place Church of Boston and the First Parish Church of Dorchester, Mass., are again making plans to bring Christmas cheer and happiness to groups of the youngsters cared for by the Children's Mission to Children.

For four years the teachers of the Dorchester school, with one pupil from each of the ten classes, have gone to the home of Miss Annie D. Sanderson at Weymouth, Mass., where a group of the Mission's children, requiring hospital treatment, are cared for. Under the supervision of Lyman V. Rutledge, parish administrator, they bring with them Santa Claus, a Christmas tree and presents, as well as ice cream, cake and candies.

Members of the Bulfinch Place classes follow this same plan at the home of Malinda Newland in Maplewood, Mass., where a similar group of children are recuperating from illness.

These young people of the denomination, in carrying out their Christmas plans, are following the true spirit in which the Mission was founded. They help to make it, by their kindness, in reality a Children's Mission to Children.

Everyone knows that in every organization there is a "fire behind the gun" who is a positive force. Just such a person is recognized in the newly formed Aroostock Federation of Religious Liberal Young people in the person of Rev. Wm. A. Atkinson, of Houlton, Maine.

"BRIDGING THE GAP"

REPORT TO Y. P. R. U. DIRECTORS MEETING FROM THE COMMITTEE ON COOPERATION BETWEEN THE Y. P. R. U. AND THE RELIGIOUS EDUCATION DEPARTMENT OF THE A. U. A.

Article 1

In view of the fact that the Committee has consulted with the Universalist and Congregational leaders in regard to their work in "bridging the gap" and has found that they and this committee are somewhat of the same mind, it is recommended: That young people between the ages of 14 and 16 or 13 and 17 as the case may be, be led to organize themselves as the young people's department of the church school: that they regard themselves as the pacemakers of that school and for that reason assume the practice of attending the worship service of the school followed by a short service of their own in a separate room if they so desire: that they conduct themselves, under a chosen leader as a senior high school or precollege age class and conduct lessons and quizzes accordingly: that their social activities be conducted by themselves during the week in the field of Scouting, Camp Fire Girls or Junior Alliance work which shall be directed by an advisory committee from the school faculty: that when they have reached the age eligible for local Y. P. R. U. work they be graduated in a formal way at the same time entering the Adult Class in the church school.

Article 2

That in churches where there is not yet a Y. P. R. U. group formed, it be understood that the school will notify Headquarters where steps will be taken to provide a group organization to which this class may be graduated.

Article 3

That the Department of Religious Education prepare a new manual for this group and recommend also the use of "A Manual of Unitarian Belief" and "A study of the Christian Sects" for use in groups which do not wish to use the books already in the Beacon Course provided for this group age.

Article 4

That a list of suitable study topics for groups of all ages be prepared by the Department of Religious Education be submitted to the Y. P. R. U. for ratification and be prepared for distribution, the expense being borne if possible by the Young People's Religious Union.

Article 5

That the Y. P. R. U. group lead an entire worship service for the church school at a regular session of the school in order to acquaint members of the school with Y. P. R. U. work.

Article 6

That the Y. P. R. U. recommend and emphasize the policy not only of promoting the activities and efficiency of the individual society but of cooperating actively in every phase of religious endeavor in the group: that they be led to regard church attendance, ushering, helping at suppers, etc., as of equal importance with putting on dramatics, dances or debates.

Article 7

That in instances where it is known that the Y. P. R. U. group age is 16 to 19 they be given the recommendation that they do not divorce their group from the school but be encouraged and urged by headquarters to demonstrate their desire for service in their church by meeting also at the church school hour, contributing their leadership and seniority for the good of the group.

Article 8

That as a general rule, in the judgment of this committee, church school teachers should be recruited from the parent and older groups in the church rather than from the Y. P. R. U. group. That unless specially qualified in the opinion of the superintendent no teacher should be under 21 years of age.

Article 9

That the Y. P. R. U. be given more consideration in the assignment of locations and dates of conferences that they may attend in greater numbers and be represented more definitely.

Respectfully submitted,

Frances W. Wood, Chairman

Frances Bradbury

Danforth B. Lincoln

WHAT-NOT?

Sparks from the Heels of Pegasus

Elizabeth Hall tells a shining story, beautiful in sound and imagery:

The wreck of a Spanish galleon is strange timber of which to build a New England meeting house, yet I think those island fishermen built better than they knew when they chose to use it. The crimson warmth of sparkling wine, the glitter of golden coins, the magic softness of lustrous bales of silks, the spell of such a cargo can never be broken, no matter how bleak the rocks on which the vessel dashes to ruin, how forlorn the structure into which its racked frame is made, how austere the faith which it now shelters.

Of such stuff was the meeting house on Star Island. And when darkness hid the raging sea from their sight, and the frail boats of the cod-fishers had not returned from their fearful toil, the fisher-wives would go, lantern in hand, to make the meeting house a beacon light for the anxious, storm-tossed mariners. Then, I think, the yellow flicker of the candle light must have called forth these imprisoned ghosts of sunny Spain, and if anxiety had not blotted out all other thoughts, these silent watchers might have seen the flash of ruby glasses raised in toast, and heard the faint far-off strumming of a guitar in serenade.

And when at last, one bitter winter, this house of God was chopped down for fire-wood, I am sure the flames rose higher, gayer, warmer, because the romance of Spain lay dormant in its rough-timbered walls.

* * * * *

Shoalers, beating to windward on the Sightseer, sense that spirit that pulsed in the hot blood of sea-faring hidalgos, unfurling their sails four-square to every gale that blew; Shoalers, climbing the hill to Chapel, know something of the spirit that sustained the island fisher-folk through the long, icy winters of Maine. The exuberant and moving qualities of such a spirit are hard to describe. And so most of the time we call it simply "the spirit of the Shoals."

Friends do indeed seem friendlier and the Kingdom of Heaven seems nearer, at the Shoals. But to our mind it is not the friendliness, nor the loyalty, nor the oneness of purpose, nor the deep sense of reverence, that is the native "spirit of the Shoals." The world would be a sorry place if these qualities were isolated on a few rocks harshly struck up out of the sea. And if the term is to embrace so much, it will in time become as chameleonic as that other phrase, "the spirit of Youth," which has come to mean anything, and so means nothing.

What, then, is the spirit of the Shoals? To that question the felicitous pen of an Elizabeth Hall, or a Sara Comins, or a Fred McGill gives answer. It is the spirit of "these imprisoned ghosts of sunny Spain," their ruby glasses raised in gallant toast to New England fisher-wives; it is the spirit of Miss Underhill, a wraith spun out of fog and dew, wailing her piteous dirge; it is the "breath of night o'er Gosport-town * * *." A spirit indigenous to these particular islands, and to no other spot on earth.

* * * * *

This distinguished young people's periodical is still referred to in subscription appeals as an "infant magazine"—a baby Peggy, if you will. By now, however, it has its first molars and its second editor, not inappropriately named William Chew.

On taking our monthly stint down to the new printer the other day, we found that his shop lies within the sinister shadow of the City Jail. It was a startling discovery, because the editor had just declared to us that he had changed printers in order that he might keep in closer touch with the job.

One thinks of Bill sitting in duress, scrivening editorials to the world. (To Bill, as even to us, 438 paid subscribers are the world and the cosmos). One hears Bill addressing to his keeper these pertinent words, "'What-Not' is getting altogether too flip. Stone walls, my dear Murphy, do not a prison make; nor *par le diable* will iron bars make this a cagey publication! My blue pencil, if you please, Murphy."

When the colyum shows signs of toppling, the best thing to do, we have found, is to brace it with a contribution from Fred McGill. This one he has named "Inertia":

She liked the play: "It thrilled her," so she said
As I gazed blankly in another world.
She clapped it long, and with one finger curled
The locks that tumbled down her pretty head.

"It thrilled her." Heartless chandeliers blazed on;
We stumbled in the chilly foyer light.
I drew her, blindly, through the brilliant night.
(I'd made new friends, and now my friends were gone.)

"She liked the show." She talked about tomorrow.
We parted soon; just when I cannot say;
My senses still were caught up with the play.
(I cannot lose my friends without some sorrow.)

L'Envoi

O pretty child, who put me down as dumb,
O winsome child to whom I stupid seem,
Did e'er Big Ben disturb thy pleasant dream,
Or Mother wake thee with a heartless "Come!"?

* * * * *

Not often do young fingers stray toward the deep, minor chords, as in these two short songs by Froncie Wood:

My joy returned with the fall this year—
I've danced with each fluttery leaf.
But the leaves will die at the end of the dance,
And I shall be claimed by grief.

* * *

Life is a harp with silver strings
To be played by the fingers of fate,
Till the chords are worn,
And the tunes are frayed,
And the silver harp strings break.

* * * * *

Both of these poems, written with beauty and with art, present a concept of life rarely comprehensible to youth. A human soul moving in perfect rhythm with the autumn leaf is to the poet an expression of joy and sorrow. But it also indicates defeat, for the leaf dances to the imperious call of the wind, tremulously, and must die when the wind wills it so. Contemplation of the ephemeral nature of all things, of the transitoriness of man, of life predetermined by fate—let graybeards bother their shaggy heads with such matters!

"Vanity, vanity, all is vanity," saith the preacher. "Fate's a fiddler, Life's a dance," cries the poet.

Out of forgotten aeons comes an answer. Out of the luxuriant ages of the giant trachodon, the hairy mammoth, and the sabre-tooth tiger comes simian man, climbing steadfastly and in the face of cruel adversity. By the sweat of his brow does he advance, his sons and his grandsons gaining in just such measure as he moves on before. Not his a code of non-resistance to a foredoomed mortality! He learns to strip the forest, to disembowel the earth, to make a fire, and thus to shield himself from the blighting cold. Today he resolves cell nuclei into chromosomes, and splits the atoms,—seeking the secret of Life, of Force. Tomorrow the secret may be his; and then indeed will he be a god.

An arrogant prophecy? Who shall say?

Ye fates, spinning out your thread of life, deciding its span, clipping it short—we thumb our impertinent noses at you! What though this mundane sphere is but a fleck against the sun, and all the stars are only dust in the infinite? What though the sovereignties of Chaldea, of Babylon, of Nineveh crumble as the steles of their vaunted kings? What though the sceptres of the Caesars, the Bonapartes, the Romanoffs, the Hohenzollerns become shoddy museum pieces for the proletariat to yawn before? A legion of such evidence cannot chasten the noble vanity of man, nor destroy his glorious, overweening pride!

* * * * *

Perhaps in time life will discipline us, as a few of our elders say it will. On some night it may be we shall look up, and see that our toy candle throws no beam at all upon the high nocturnal skies. But no, we'll not believe it!

Dispose of Alpha and Omega by saying they are one—call it an Omniscient God or insensate Force—but no such simple statement will satisfy the human soul with regard to its *own* beginning and its *own* end. The processional and recessional as we enter and leave this earthly scene is to us more epic music than any played for kings; our successes and failures more passionately vital than the building and crashing of an empery. We are *individuals* born, and it is as individuals that we eat and drink, and love, and hope, and suffer, and live this life. To each his candle is a dazzling blaze.

HANS AXEL WALLEEN.